graves of the rich they build cells with a cupola and small minarets, with an enclosure. The clan brands are often carved on the tombstones.

The graves are usually visited on Thursday. When they reach home, they order the reading of the Koran.

/261/ Proverbs and Sayings (1) 539.

1. In part directly collected by A. A. Divaev; in part borrowed from the chrestomathy of Liutsh and from Materialy dlia statistiki Turkestanskago kraia/Materials for the Statistics of the Turkestan Region/ (Pt. II, the article of I. I. Ibragimov).

1) He who has the khan as his protector does not think of riding around the country in a boat.

2) You cannot cover the mouths of the people with a sieve.

3) When the population is sparse, pigs get to the top.

4) An insult inflicted by an outsider is easier to bear than one received from one's own.

5) If a bad man is given power, the stick will never go away from your head.

6) If you have a good mallet you will even hammer a felt stake into the ground.

7) Every scholar has his mistake.

8) Oh! Even if I had millet and salt I would boil kasha, but it is unfortunate that there is no butter.

9) If you have not seen water, do not take off your boots.

10) Shame the miser for his generosity.

11) The wind smashes mountains and stones, while man is damaged by calumny.

12) He who has not experienced misfortune cannot appreciate tranquility.

• 539 13) A good youth never gives away a secret.

14) To entrust an affair to a fool means to lose the end of the thread.

15) Do not expect good from mankind.

16) A person with black ancestors is not whitened by washing; a born fool cannot be corrected by teaching.

/262/17) He who speaks at the wrong time dies without being ill. (1)

1. I. e., it is necessary to be cautious in conversation, for one word spoken in excess can lead a man to ruin.

18) While the ax is getting ready to chop down, the tree rests.

19) If you make a friendship with a good man, your name resounds far and wide, but if you do it with a bad one, you receive kicks in the sides.

20) What is heard by two will become known to seven (2) parts

2. By ancient story, there exist 7 parts of the world.

of the world.

21) The master of golden deeds knows the value of gold.

22) The lord is the sun, alike for all.

23) Words which have passed through thirty teeth, go out to thirty clans.

24) If you meet a good youth with bread and salt, he will glorify your head with good.

25) The horse gets fat from good grass, the deceased from the lines read from the Koran, the highly placed from flattery.

26) A dog brings help, but a woman misery.

539

27) The person who has eaten his fill says that karty (3) has a bad smell.

3. .Karty is fat horse intestines, considered by the Kazakhs to be the most delicious dish. [262]

28) The tops of the shrubs do not move until the wind blows.

29) The hungry child does not play with the full one.

30) You do not drain a lake by dipping from it with a spoon; you do not destroy a population by stealing.

31) A hint to the good man, a stick to the bad.

32) A population living in agreement does not become corrupt; clothing well sewn does not wear out.

33) A country which has no elder is like a body without a head.

/263/ 34) A bull with cow's horns does not have strength; a cow with bull's horns does not have milk.

35) Do no pursue something you will not overtake; do not grumble over something which was not fated for you to receive.

36) Words are born from words. If there is no talk, then where can they be born?

37) A good man does not meditate about giving away to the lowest. A brave man does not calculate the large numbers of the enemy.

38) A man who has a woman's voice is not capable of marital life.

39) The ignoramus does not see his own fault, but notices the faults of others.

40) He who trusts in God flies like a bird, and he who relies on his horse will fall off it unexpectedly.

41) A just ruler resembles the early spring, and an unjust one resembles the winter.

539

42) An unlearned person is like a canal without water, and a a learned one is like a river.

43) A woman without a conscience is like food without salt. A young man without decorum is similar to a horse without a bridle.

44) A false word destroys the truth.

45) A bad man is usually evil-intentioned, a good one is usually well-grounded.

46) If you are honorable, do not make friends with a rogue.

47) Without death, the heart does not come out.

48) A wise enemy is better than a stupid comrade.

49) When a little bird is driven mad, it flies in chase after the golden eagle.

50) A fish lives by water.

51) When the dog grows fat he eats the owner.

52) Uzbek, be careful; do not call your neighbor a thief.

53) Water is muddied from the top.

54) It is better to walk than to ride on a bad horse; /264/ it is better to be a bachelor than to marry a bad woman.

55) A home with children is a bazaar, but without children a mazar. (1)

1. A grave.

56) The raven plays with the hawk and incurs death.

57) You will not overtake something by speed, but that which is fated will not go away.

58) Do not consider a good man an outsider, do not call a bad man one of your own.

59) A Sart becomes rich and builds a house. A Kazakh becomes rich and takes wives.

60) Around rivers they do not dig wells.

61) Where there is food, you will also find a kettle. Where there is a soul in the body you will also find peace.

62) What is seen with the eyes is true, what is heard with the ears is a lie.

63) Without time it does not grow light, the spirit does not leave before death.

64) The people are not spoiled under a just ruler.

65) Count the days after the month, and the months after the year.

66) All the stars taken together do not equal the brightness of the moon; all the poor people do not equal one rich man.

67) The rich man boasts - and he finds; the poor man boasts - and he is ruined.

68) Do not say that the enemy is not here - he is under the cliff. Do not say that there is no wolf - he is under the cap.

69) Drive the kachagan (2) to the cliff /yar/, hunt the naked in the snow.

2. A skittish horse which is difficult to catch is called kachagan.

70) Daughter, I speak to you; My daughter-in-law, you listen. (3)

3. I. e., the daughter-in-law should make note of the remarks made by the father to his daughter.

•539 71) Do not avoid a good man, do not bring a bad man near you.

72) The good man has no enemy; the bad man has no peace.

/265/73) Do not boast that you have a brother, if he is unreasonable.

74) If a black race horse is weary , it is hard for him to make a crow's step.

75) If the luster of black eyes is extinguished, noon will seem like night.

76) Even if he does speak nonsense, he is the son of a rich man.

77) Of what use is wealth, if there is no good in it. Of what use is it to be a bek, if you are not just.

78) Do not undertake the impossible, do not fight with an athlete.

79) No matter how much you beg, a bad man will not forgive; No matter how straight it is, a bad knife will not cut.

80) Stupid people do not hear moral teachings.

81) Do not say that a wedge is small /Ne govori, shto babka baran'ia (malen'kaia)/ but make it if possible a hammer /matkoi/ (i. e., the thing with which you strike). (1)

1. I. e., do not say he is young if he is intelligent, but recognize him as an elder.

82) Two fools do not consititute a village; a dog, no matter how many pups it has, will not be milked.

83) A truly generous person does not boast of giving; the hero does not go back on his given word.

84) A stupid friend who thinks he is bringing help does not notice himself that he is only doing harm.

85) The first word of an Uzbek penetrates stone, while the last departs on the wind.

86) Do not always confide in your secret friend, for your friend also has a friend, to whom he also relates things.

87) When the eagle becomes old, it becomes a mouse-catcher.

88) Two stupid envoys who wish to bring four persons to one opinion proceed to cause six disagreements at the same time.

89) If you plead with a good man, he will forgive you; if you plead with a bad one, he will be proud, thinking you are a coward.

/266/ 90) If God wishes to chastise a rich man, he will send him on a baranta. If God whishes to chastise a mare, she will miscarry her foal.

91) Even if you push your own child he will not go away, but even if you chain a strange child, you cannot hold him.

92) It is better to marry a girl of good descent, unseen, than to marry a beauty you have seen.

93) The clever man makes a match with a clever one, but not a year passes and the matchmaking is upset.

94) The tricks of the rider /dzhigit/ reflect on the bek; the tricks of the wife on the husband.

95) The daughter is at home but her behavior is on the outside.

96) If two good men are united, they flow together like tin. If two fools begin to talk they will fly into a passion, like a flame.

97) When you talk with a good person - you become cheerful; when you talk to a bad person - you disagree.

98) If two wise persons talk, an unfinished affair is finished. If two fools talk, then a finished affair is completely ruined.

•539 99) A young man of good descent stands out in a crowd.

100) Bow to the ground before one who bows, but before one who is haughty, lift your head up to the sky.

101) No matter where the raven flies, it will be worse than the falcon.

102) From a good man you do not hear bad words, and from a bad man you do not hear good words.

103) A magpie is better than a bad hawk.

104) A good man avoids no one, while a bad man approaches no one.

105) To a just bii there are no kinsmen, but to a shifty one there is no religion.

106) A bad hawk serves as food to the magpie.

/267/107) Even if its mane and tail are thick, do not allow a young stallion into a drove of fillies which has one stallion; even if the father of the bride is rich, do not marry the daughter of a man who is not of good descent.

108) Abuse is not smoke, the eyes do not smart.

109) He who knows how to suck from two mothers, sucks.

110) If you esteem your host, throw a bone to the dog also.

111) If the wife of a rich man dies, the bedding will be renewed, but if the wife of a poor man dies, his head becomes giddy.

112) Fear him who does not fear God; but do not fear him who fears God.

113) A sharp knife is useful for the hands, but harmful to the scabbard.

114) Who does not have relatives and friends? But there is less sharing from them than from a stranger.

115) The dog barks but the caravan moves.

116) If you raise a scrawny animal and caress it, your nose and mouth will be in butter; but if you raise a bad man, your nose and mouth will be in blood.

117) A good man knows the value of a good thing; a bad one cannot know the value of a good thing.

118) Can a gray goose swimming in the water appreciate the charm of dry land? Can a great bustard living in the steppe know the worth of a lake?

119) Even an angel will move out of the way when he sees gold.

120) He who gives birth to a good son kindles a fire, and he who gives birth to a bad son will be bitten by dogs even on a camel.

121) The beauty is not the woman who is beautiful but the woman you love.

122) He who is raised by his father will plane arrows, and he who is raised by his mother will make a long coat.

123) Salute for forty days him whom you have fed for one day.

/268/ 124) Two sheep's heads will not fit into one kettle.

125) What is received is fortune, but what is given away is misfortune.

126) There are targets in a frightened eye.

127) If your mouth is burned, you will drink and blow on it.

128) Where the horse has wallowed, hairs remain.

•539 129) Even the worst man praises his child.

130) The raven does not scratch out the eyes of another raven.

131) Take care and you will not be humbled.

132) The man who has seen much is experienced, not the man who has many years.

133) Respect yourself as a stranger does, so that strangers will respect you as well.

134) When gold is in the hand, it has no value.

135) A live mouse is better than a dead lion.

136) An athlete comes from a mother, a horse from a mare.

137) If you are to fall, fall from a dromedary. (1)

1. That is, from a great height.

138) The people is holy.

139) Two newly-weds have only one wish.

140) If there is grief, go to the khan, but if you are hungry, go to the rich man.

141) Sickness comes from food, and a lawsuit from relatives.

142) Your own opinion is enough for yourself.

143) The hand does not leave the place that itches; you cannot break away from the words of the person you love.

144) A beautiful woman cannot fail to be a loose woman.

145) He who has tasted can differentiate between fresh and bitter; he who has traveled at a trot can differentiate far from near.

146) Who respects me is close to me.

147) The revenge of a good man continues until /269/ a silk kerchief dries out, but the revenge of a bad man continues until the head (of the adversary) bows to the ground.

148) Do not ask for something when people are crying, but ask when they are laughing.

149) A saber does not go with a pedestrian; wealth does not go with a poor man.

150) If a golden saddle is tiring to the horse, take it off and burn it.

151) Who sees much becomes wiser, but who talks much becomes more voluble.

152) There is no land without a mountain; there is no people without a sultan.

153) A slave is not he who is born of a slave woman but he who behaves badly.

154) If you pursue a coward even he will become brave.

155) Pain from saddle straps is known by the horse, not the owner; the worth of a rider /dzhigit/ is known not to himself but to strange people.

156) If two fools make an agreement, God grant that they remain alive.

157) Dark night has no eyes.

158) He who is satiated does not understand the hungry man, and the healthy person does not understand the sick one.

159) God has no livestock which he pastures; he takes from one and gives to another.

539

160) A slave, to whom God wishes to give, will take something on the road itself; but a thief will steal the last horse from the slave to whom God does not wish to give.

161) A thorn is unpleasant to bare feet.

162) A lost animal cannot be blamed if it returns to its former place.

163) In a man, the eyes are in front, and the faults in the back.

/270/164) There is no enemy stronger than a wife; she is imperceptible - and lies in embrace.

165) The knife that is lost has a golden hilt; the lost cow gave much milk.

166) Horses recognize each other by neighing; people know each other by talking together.

167) One hair is silver, the next a horsehair in the tail of a race horse.

168) A thief is like a spoon, the people are like the sea; it is easier for the former to perish from his own stealing, than for the latter to perish from a thief.

169) If you do not have a dependable shepherd, go to the sheep yourself.

170) In 15 years, the tents become the master.

171) The great are not great, but he whom the heart loves is great; The good are not good, but he whom the heart loves is good.

172) If a guest stops once, it is good, but if he stops twice, it means hunger.

173) No one is without sin except God Himself.

174) The Kipchaks do not always appear when they are called to help. God does not always help when there is wailing.

175) All Uzbeks have the same origin.

176) Even a giant flees from a gypsy (i. e., a wanderer).

177) The bad and the good man are equal once after death (i. e., their wergeld is the same), and a second time during life (i. e., abuse can touch them both equally).

178) The goose hisses, the scabby man /parshivyi/ breaks wind.

179) The bottom of the kettle burst, the scabby man broke wind.

180) They put a kettle on the scabby man's head. The kettle burst, and he broke wind.

181) A hare fled at the foot of that mountain. I grew hungry as I chased him. After I returned I ate only mutton and quenched my thirst by looking at girls. (1)

1. This proverb is used when a young man falls into the company of girls.

/271/ 182) Thirty ducks and one crane scratch the ground when they settle. (1)

1. This proverb is used jokingly about a scabby man who combs his hair.

183) My scabby one! My scabby one! Do not curl your hair. And if they hit you once on the shoulder, do not turn around backwards.

184) In the grass is kekere /a type of grass/, in the grass is kekere, and from the kekere grass a rabbit jumps out who has eaten his fill. (2)

2. This is said of a miserly man who, like the rabbit, eats himself and does not give to others.

185) A bad relative is worse than a stranger.

186) If your padishah is just, you have plenty of land, grass and water.

•539 187) Who does not drink kumys, who does not court a girl?

188) It is not shameful to speak with superiors. If your jokes are pleasing, then joke with your father. (3)

3. This is said in justification when reprimanded for joking with superiors.

189) Agreements are not valid between enemies (everything is allowed).

190) From a good man his name remains, from a bad man the wailing remains (of his cruelty).

191) Contributions set the guests on their horses, helpers turn the enemies away in flight. (4)

4. That is, the more people there are in a village, the more they regale guests, and the better they repulse their enemies.

192) Bad lives with good everywhere. When good lives with good, what sort of life is that?

193) In an unseen people, there are unheard of things. (5)

5. They say this about the reports of travelers.

/272/194) Of a thousand words, one word holds conviction; after thirty days of fasting there is one holiday; after forty years of baranta, there is one day of reconciliation.

195) The key to what is begged for is in heaven. (1)

1. Said when it is difficult to beg something from a miser.

196) Do not set your (hunting) bird on a tree. Do not let your affair depend on a bad man.

197) An orphan's property dries seven rivers (i. e., it is dangerous to misuse it).

198) A woman without brains is like a frog without a tail. 539.

199) Do not feel sorry for an orphan. An orphan is "siger kutingdi" (i. e., never expect gratitude from an orphan).

200) If you are sharpening something, steel cuts, if you are begging, a good man forgives /debts/.

201) Do not fear the man whose exterior is attractive.

202) He who misuses something entrusted to him will be punished in the future.

203) There is no haughtiness in a good man, and no gravity in a bad one.

204) A hungry dog eats his strap. Birds love height. A good man leaves a good memory, a bad man leaves a bad one.

205) The mullah reads what he sees. The raven pecks what he sees.

206) Whoever does not value the worth of a husband does not know the union of God.

207) The pure-hearted sweats a great deal. (2)

2. That is, he takes care of his friends.

208) It is better to hit the man they are giving a gift to, than to ask him if he wants the gift.

209) With a shameless man a holiday lasts six days; with a man without relations it lasts seven.

210) Praise sustains, a bad testimonial kills.

/273/ 211) If they come to you, forgive, even sacrificing the wergeld of your father.

212) When they come to your house, even if you have a claim as big as a house, do not speak of it.

•534 213) A blow with a stick returns with a stick (i. e., an eye for an eye, a tooth for a tooth).

214) Fighting and quarreling is an ancient custom.

215) In fifty years a people renews itself. A hundred years transform /them/ into dust.

216) A stone full of holes will not remain on the ground.(1)

1. This is said in relation to the fact that a girl will always marry.

217) From many, one is taken as a sacrifice. (2)

2. This is said if someone is sent as a spy or an envoy, risking his life.

218) It is not really summer until the Besh-Toguz month begins.

219) If you are good, the place of a man will always be found for you.

220) For one man, two men are God. (3)

3. That is, two men are stronger than one man.

221) The body (4) is respected among acquaintances, the clothing

4. That is, the man himself.

among strangers.

222) There is nothing shameful about health. (5)

5. This is used in the sense that it is not reprehensible to guard the health.

223) It is not shameful to get lost, as long as you can find your house again.

539.

224) From death there is no ransom.

225) He who is not fated to die will not even die of hunger.

226) Calling to prayer is the buisiness of the mullah.

/274/ 227) A horse which is fed will not grow thin.

228) As long as the wise man thinks the thought, the foolish one will already carry out the deed.

229) For the insane no rules exist.

230) He who trusts in God will not be despised. Slaves who trust in God will not be subjected to any grief.

231) If your go out, trusting in God, you will return with fortune.

232) If God wishes to give to his slave, he will accumulate from everywhere; if God does not wish to give to his slave, then thieves will steal his last horse.

233) Better a man with a copper head than a woman with a golden head.

234) A spying friend is worse than an enemy living far away.

235) Nearness and distance are known by the traveler, bitter and sweet are known by the person who has tasted them.

236) The mother's heart (yearns) for the child, the child's heart (yearns) for the steppe.

237) When you choose a girl, look at the mother; when you choose sacking, look at the length; when you choose a hawk look at its whiteness.

238) What failed to come in with the mother's milk will not enter with calf's milk (that is, never).

•539 239) Who does not understand what he says will also die without pain.

240) An unscrupulous mullah can plunder a stupid people.

241) The back wheel of the cart will pass where the front wheel went.

242) When the mane of a lean horse improves, he will not allow fur to be fastened to his flank; when a poor man's flock increases, he will not allow others to nomadize with him, and if he does, he gives them no peace.

/275/243) To a lean horse, there is a whip in a burden.

244) It is not the person who ate who knows but the one who minced it (cooked it).

245) He who hastens will not bring his deed to its end. A prudent man does not lose his horse.

246) He who does not hasten will overtake the hare even in a wagon.

247) He who does not listen to his father will not live fortunately for long.

248) Do not drive your horse with the whip, drive it with food.

249) If you drive your horse only with the whip, you will walk on foot.

250) When a horse becomes emaciated, it is fit for a tulak; (1)

1. A tulak is a horse hide, used in place of felt.

when a man becomes thin, he goes for a visit.

251) The foal goes according to the tracks of the horse.

252) He who has not seen a horse will ride it to death.

253) If your horse is bad you can free yourself by selling it. If your wife is bad, how can you free yourself?

254) He who never stops prattling to no purpose, will not be able to find a word at a wedding (where it is necessary to improvise verses).

255) He who is afraid of the bear does not go into the woods.

256) If you are rich, be self-righteous; if you are poor, be obliging.

257) It is impossible to dispute with the rich; it is impossible to fight with a tree.

258) The affair of the rich man commands, the affair of the poor man toils.

259) Children! Everything done by children is done by half.

260) It is not fitting for a son to teach his father.

261) It is possible to say "honey, honey", but there will be no taste on the lips.

/276/ 262) He who has eaten honey, licks his fingers.

263) He who is afraid of baranta will not be a herder.

264) Be satisfied with what there is; bear up patiently if something is lacking.

265) Where there is an originator, an imitator will appear also.

266) He is God who gave his head (life) and will also give food.

267) Only let the head be unharmed, and another cap will be found.

268) To the one who gives, five seems much, while to the one who receives, six seems little.

•539 269) Do not look at the face of him, to whom you give.

270) Do not grumble about what has not been given, do not throw away what has been given.

271) Do not make the giver ashamed of a gift.

272) If you give you will receive; if you sow, you will reap.

273) For one horse two bridles are not needed.

274) After every starvation satiety follows.

275) Two mice do not live in harmony in the ground (under the tent) of one master.

276) Two feet do not fit in one boot.

277) It is not worth cooking two grains of wheat in one kettle.

278) A whole skin of oil is spoiled by only one small bit of excrement. One good man leads a thousand after him.

279) To him who has given food one day, forty days (should be given) salaam (greeting).

280) You are born in a day; you will die in one day.

281) In one tenga /coin/ there is no mare, in two tengas there is no camel. He who yearns for a stranger's welfare will not keep his own.

282) If you bite one of five fingers, all five will hurt equally.

/277/283) Ignorance frees one from a thousand misfortunes.

284) When angered by lice, do not throw your clothing into the fire.

285) One speaks for the head, the other for the ear.

539.

286) A bachelor's sense is in both his eyes.

287) When it is cloudy it will rain; when it is clear it will be hot. Only a stupid man can forget the place where he was born and grew up.

288) The words of the ancients are never useless.

289) It is better for a foal to outstrip its own village than for a horse to outstrip a strange village.

290) It is better to be a shepherd in one's own clan than emperor of a strange people.

291) Food which is borrowed breaks the teeth, but it goes in.

292) He who has an infirmity has no force.

293) Of friends there are two, and of enemies eight.

294) A friend says stop crying; an enemy will say stop laughing.

295) Do not keep account with a friend but eat your food together.

296) My friend is well-disposed toward me, and my affair goes well.

297) If you allow your enemy to make peace with you, he will sit on your head.

298) When two women come together there will be a bazaar (noisy).

299) If you chase two hares you will not catch even one.

300) When two men speak (simultaneously) you do not catch either one.

301) Two mullahs disagree like women; one mullah is like two men (strong).

302) When two gerfalcons fight the solitary raven gets the food.

•539 /278/303) If you exert yourself you will suck.

304) The surface of the sheep's skin is bitter, the words of a bad man are bitter.

305) In the summer a feast, in the winter - a laughing-stock. (1)

1. That is, he who feasts in summer can be in need in winter.

306) One whip to a good horse, a thousand to a poor horse.

307) A good horse is submissive, a bad horse is unruly.

308) To a good man evil (remains) close, to an evil man the good (becomes) disgusting. (2)

2. In the original suuk - cold.

309) A good name is better than wealth.

310) A good man knows the value of a good thing.

311) If you travel with a good man, you will reach the goal you desire. If you travel with a bad man, you will be discredited.

312) A good man is steady, a bad man is irritable.

313) To a lazy man every day is a holiday.

314) A lazy man lies down and his maintenance slips away from him.

315) If you make a bad man a yesaul (3) he will bring enemies

3. A rider /dzhigit/.

to you.

316) If a bad man is caught in a crime he will say: this one was also my accomplice. (4)

4. That is, he tries to compromise others.

317) A bad stallion is unruly /norovit/ in the drove, the bad son-in-law misses his own relatives.

318) He who does not suffer misfortune will not find happiness.

319) There would be no more poverty if there were only a kind of food which could be obtained lying down.

/279/ 320) It is better to be the slave of a rich man, than the son of a poor one.

321) He who has lived through does not know, he who has been around knows. (1)

1. That is, he who has seen much knows, not he who has lived through much.

322) After the enemy has seized (you) by the collar, the dog seizes you by the coat.

323) After the enemies have departed, thrust your sword into the ground.

324) Butter is good even if it is not suitable to eat it; a rich man is good, even if he has not given anything.

325) The poor man has a scarcity but he is satiated.

326) The man riding a pacer does not look around for his traveling companion.

327) From a meek man it comes out thickly. (2)

2. That is, an unexpectedly sharp action.

328) He who is mounted on a race horse will forget even God.

329) A child who wants to cry will play with its father's things.

330) He achieves who is fated to (achieve), not he who runs.

•539 331) He who walks (has the wisdom of) the sea. He who sits (has the wisdowm of) the matting.

332) The people has fifty ears.

333) The people is not without thieves, the mountains are not without wolves.

334) He who has a younger brother has peace (from work).

335) Shame kills a man, reeds kill a hare. (3)

3. By preventing him from running away.

336) A man sees the real (state of affairs), a woman sees an erroneous one.

337) Though there are many men, there is no fuel; though there are many women, there is no water.

338) A man is the head, the wife the neck.

/280/339) The best of the young men does not know himself (that he is best) but the others know.

340) A man has a nose, a horse has lips. (1)

1. The sign of a horse that runs well is thick lips. The sign of a man's virility is a large nose.

341) When you gain the inheritance, bathe the legs of a donkey. (2)

2. That is, do not disdain any work.

342) When a donkey's burden is heavy, he wants to lie down.

343) Even if you put a dog on a golden dish she would jump off.

344) The baying of the dog is not heard by the wolf, the baying of the wolf is not heard by God.

345) Dog's food is black (mealy) kissel /gelatinous food of a kind of flour, usually cooked with berry juice or milk/.

346) The fox does not like the running of the dog, a sick man does not like laughter.

347) When they know how to lay /a fire/, even snow will catch fire; when they do not know how, even oil(3) will not catch fire.

3. That is, the best fuel.

348) One dog commands another, and that one commands its tail (puts its tail between its legs, obeys).

349) When a dog has no collar she pays no attention to a call.

350) A dog's stomach is not fit (to eat) cow's butter.

351) When a dog gets fat it will bite its master.

352) A dog will find the place where it had enough to eat, the man the place where he was born.

353) The way the mare is usually depends on the master, the way the poker is usually depends on the leather skin (for kumys).

354) The worst Kazakhs become Sarts, the worst Sarts become Kazakhs.

355) The careless person gets fat only from water.

/281/ 356) Do not expect wisdom for three days from the man who rode into the city.

357) The khan has the wisdom of forty men.

358) The khan (sometime) will also need his subjects.

359) A khan cannot be without subjects.

539

360) As long as the khan has subjects he can even launch a boat on dry land.

361) The shamefulness of the black dog is also transferred to the white dog.

362) By the time the black (brunette) person flies into a temper, the yellow (blond) person has already used up his spirit.

363) A black man cannot be white, a white man cannot be black. When a knife will not cut the hand, there will also be no wounds.

364) The raven says to its child: my white one. The hedgehog says to its child: my smooth one.

365) The hair of women is long, but their wisdom is short.

366) If your wife is spiteful, of what use is the peace of the nation? If your boot is tight, of what use is the breadth of the world?

367) When your wife is a fool, let your whip be thick.

368) In whatever land you live, you will sing its song.

369) What is not settled by evening will never be settled.

370) A small stone can pierce even a head.

371) When there are many shepherds, the ram dies without being watched.

372) The dogs who are gray do not win, but those who are more.

373) He who has seen much is like a lake.

/282/374) If there is one child among many old men, he will act wise; if there is one old man among many children he will act as a child.

375) Of many words few are good. A few words are good alone.

376) Who talks much is a chatter box.

377) If there is much spitting there will be a lake.

378) For a timid man (everything) appears double.

379) The timid man does not recognize his father, the fool does not understand his mistake.

380) If you play with a hare, you will get tired. If you play with fire, you will get burned.

381) A strange horse is sweaty, strange clothing gets dirty.

382) What is done by man does not constitute the support of a man.

383) Do not sing the song of other people, sing your own song.

384) The eyes are cowards, the hands are heroes.

385) When the sun rises (1) over the kulan (wild horse), he will

1. That is, when danger appears.

not wait for his foal.

386) If the kulan falls into a well, the frog will dance on his ears.

387) If you speak your mind, the dirt (distress) comes out of the heart; if you wash, the dirt comes out of the shirt.

388) He who has seen is defeated also by him who has not seen.

389) In a maiden there is something like a beautiful flame; when she becomes a wife, she forfeits her value.

534

390) Do not laugh at another, it (the misfortune) will come to you too.

391) When you ride out on a day's journey, take enough supplies for a week.

/283/392) There is no use in boasting.

393) Hold your tongue in the presence of the mullah, in the presence of the master /expert/ hold your hand.

394) He who has not been a wanderer is not a Moslem. (1)

1. Only he who has been a wanderer himself can have the necessary compassion for wanderers. This proverb came to the Kazakhs from the Sarts. The position of wanderers is difficult in the East. Compare the Arabic proverb: assafaru kyt"atun min assakar (a journey is part of hell) or: assakaru kyt"yatun minassaf (hell is only a part of a journey).

395) What you sow you will reap.

396) When knuckle bones land upright it spoils the game; a fool ruins a meeting.

397) A woman who has come after fire has thirty subjects for conversation.

398) A ruler has a spacious armpit (defense), a long stick.

399) The patient person will wait it out, the impatient one will boil over.

400) He who is patient will reach his goal.

401) The root (fruit) of patience is yellow gold.

402) God helps him who helps himself.

403) He who looks after himself achieves happiness.

404) If you greet a deaf man, he will speak of the head of your father. 539.

405) If you make haste you will not find your master (God).

406) To speak of mine and thine shows a narrowness of the heart. To say "lie farther away, lie closer" indicates a narrowness of the blanket.

407) All the blind man asks is his two eyes.

408) The last camel has the heaviest load. (2)

2. It is difficult for the last camels to keep step with the forward ones.

409) Water is a mute enemy.

410) The sultan will not punish his bone (relatives).

411) It is not the beautiful which is beautiful but what one loves.

/284/412) Cows do not walk without pushing each other.

413) The teeth do not turn black in a horse which is well cared for.

414) At a break there is a mend.

415) A word passes through bones, a stick passes through flesh.

416) He who expresses himself awkwardly will say bad things even about himself.

417) If you wish to speak there are many subjects for conversation.

418) Character which entered with the milk (of the mother) will go out only with the bones (death).

419) A man with a scabby head is usually talkative.

•539 420) A good colt follows the horse, the bad horse follows the colt.

421) Turning somersaults will not get a foal out of the drove.

422) The throat (thirst) plunges into hell.

423) He who has struck you with a stone, strike him with food.

424) Instead of giving a mountain of desires give a finger of happiness.

425) To the tongue every day is a holiday.

426) The tongue is sharper than the sword.

427) Even though the beggar's pouch is filled, his eyes are not satiated.

428) Strike the iron while it is hot.

429) The wolf will not devour the livestock of him who is supported by God.

430) God's days are more numerous /bol' she/ than millet.

431) The fool forgets the place where he was born.

432) If you go to a wedding, it means to go having eaten and having left your business behind.

433) When he hears about a wedding even a potsherd (an old man) wants to rush there.

/285/434) A wedding is for people who have a long coat, memorial services for those who have a horse (for racing).

435) Do not keep salt a long time, for it will turn into water. Do not keep a maiden for a long time or she will turn into a slave.

436) There are friendly relations between four-legged camels, and between two-legged people of the same age.

437) He who drew near knows, not he who was born at the same time.

438) There is misfortune in turbulent mouths.

439) Outside it glitters, inside it is chattering (with cold).

440) To the mouse death is necessary, to the cat a game is necessary.

441) When your camel dies, your luck is gone. When your cart breaks down, it will be repaired.

442) Stretch out your legs depending on the blanket.

443) Before he enters, the guest is under restraint, after he enters the host is under restraint.

444) A road, even if it is long, is good. A maiden, even if she has bad morals, is good.

445) He who has fallen alone will not cry.

446) To everyone his own is as warm (dear) as a fire.

447) Ask advice of him who wore out one shirt earlier than you (elders).

448) He who was not satiated with the colostrum, will not have had enough with the ninth (dish).

449) He who has a home also has a song.

450) Shame is more powerful than death.

451) A great one begins, a small one throws away.

452) He who has not been exposed to a dispute does not count.

453) If your traveling companion is a Russian, let there be an iron ax in your hand.

•534 454) He who listens to instructions will not perish.

455) The skilled man is often without a knife.(

/286/456) A sword will not cut a neck which is stretched out.

457) Do not regret past deeds. No matter how much you regret, it will not be as it was in the past.

458) What was inflicted (of insults) was mutual, and the rest (which was not mutual) is forgiven.

459) A blunt knife also cuts a hand.

460) When the devil is leading, the eyesight will not work.

461) Slander kills; praise supports.

462) If you do not accept the invitation, you cannot expect another invitation.

463) When someone holds his nose in the air, do so also in front of him for he is not the son of the Prophet. When someone bows, bow also before him, for he is not a slave bequeathed to you by your father.

464) He who is afraid of locusts will not plant.

465) At the trough there is also a pail.

466) A horse fettered on three legs is my own horse. A horse who is fettered by two legs is my free horse.

467) The flies circle around something rotten.

468) An escort who does not accompany the person to the end is not considered an escort.

469) He who is afraid of sparrows will not sow millet.

470) He who has no work also has no food.

471) Old clothes do not keep you warm.

472) There is nothing new without something old, and there is nothing old without something new.

473) He who has not found work has lice peeking out of his trousers.

474) I fell into an abyss without noticing it. Where do I get out?

475) A friend is bitter (not dear), livestock is sweet (dear).

476) If you do good to a person, some /287/ good for nothing will not accept your goodness. Many people have lived on earth who have lost trust because they answered good with evil.

477) He who begs from people grows thin. He who asks from God has something. A reasonable man discerns every matter with his mind.

478) The corruption of people is within, the corruption of livestock is on the outside.

479) It is impossible to enter a house without decorum. It is impossible to live in a country without a chief.

480) There are people who cannot control passion, the great enemy. Having made friends with passion, they cannot take their eyes away from the world.

481) My own tent is light, similar to a spacious sarai.

482) A friend who plans to take his leave begins to demand the back pommel of the saddle. (1)

1. That is, the impossible, for the Kazakh saddle has no pommels.

483) Words directed to a friend are in vain.

484) For an openhearted man, his horse will not grow lean, his long coat will not wear out, and he will not grow poor with all his generosity.

•539 485) The chick of a white gerfalcon cannot look for food for itself. On the lips of a scoundrel, a prayer has no force.

486) There are usually five or six chicks of the white gerfalcon, but of these only one learns to hunt swans. Those who are unable to hunt for swans become a laughing stock to the small bird.

487) If you tell a wise man he will understand. If you tell a stupid man he will laugh.

488) Make friends with the wise man, stand aside from the stupid one.

489) A hint to the wise, a big club to the stupid.

490) There is sense in food, there is bravery in youth, there is value in a stone.

491) When the leadership leaves the path of justice, the spine of the people cracks.

492) The words "we take" are the truth the words "we will give back" are falsehood.

/288/ 493) The weak man puts it off until the future life.

494) When you have food, you consort with people. When you have a horse you see the country.

495) The hasty duck dives (not head first but) with its tail.

496) A Kazakh whose father and grandfather were not biis, does not act according to custom. He hears petitioners with hints (for a bribe) and he does not stand before superiors, out of pride.

497) A daughter is gotten rid of thanks to the glory of the father; the cloth is disposed of thanks to the glory of the mata. (1)

1. Mata is a cotton material of local manufacture used for shirts and underwear.

498) Do not hunt hares with a man from another place. He will prevent you from shooting just by being by your side. 539.

499) There sometimes are four year old foals which do not turn into horses. There are such widows who cannot be changed into girls.

500) He who sits on a horse does not appropriate to himself the property of a man on foot, and if he does, the people does not approve.

501) The horse, depending on its running, turns into money; a bad man is transformed into a slave by fleeing.

502) If you do not value your horse, you will find yourself walking. If you do not value food, you will go hungry.

503) A good horse is the horse Burak on the road; a good son is a light in the heart. If your horse is bad, your satisfaction departs; if your son is bad, your strength departs; if your wife is bad, the guests depart from your house, while if guests do come, you will depart from them downcast.

504) When a dog of the village is worthless, it will enter into an agreement with a wolf.

505) It seems to a hungry stomach that it will never /289/ be filled. To a full stomach it seems that it will never be hungry.

/ 506)is not in the text. /

507) Wickedness is a Kafir /infidel/, wisdom is a friend; add wisdom to your wisdom.

508) Step into the bazaar. There you will test your luck.

509) The rich man perishes from one ram, the hero perishes from one bullet.

510) When the rich man boasts, there is oil. When the poor man boasts, what is there?

511) Send a child on an errand, but run with it yourself.

• 539 512) He who cannot catch a fish muddies the water.

513) Abundance permits you to say what you please. Want forces you to eat what is polluted.

514) When there is something to eat, wipe it up with a piece of bread. When there is not; wipe it up with your spirit.

515) When there is something to eat, wet it and eat it. When there is not, sell and eat.

516) What happens to the head is seen by the eyes too. (1)

1. Variant: is suffered by the soul too.

517) If advice is asked of a hero, he will show his sword, gun and flag;if advice is asked of a livestock herder, he will show a one year old camel and a two year old camel; if advice is asked of a butcher, he will show his knife and grindstone.

518) If you are a hero and a rich man, why are you not the ruler? If you are poor but a bek, why are you not a laughing stock?

519) Do not compare your bad relative with yourself, do not call a bad person estranged from the good "your eye" (2)

2. Guardian, well wisher.

520) Being born together goes together, living together does not go together.

/290/521) There is a long road; although it is long it is near. (1) There

1. Suitable for passage.

is a road near at hand; although it is near it is long. (2)

2. Impassable.

522) If a guest stays one day, honor him; if he stays two days, swallow. (3)

3. Dzhut has two meanings - hunger and swallow /imperative case/. This proverb can consequently be translated in this way also: if a guest stays one day, honor him; if he stays two days, you will starve.

523) Once you have asked five for one tenga, you will not force silence for a thousand tengas.

524) Whoever says "I know" (about a crime) gets caught, but whoever says "I do not know" slips away.

525) Sometimes even one who knows allows an act (4), and also

4. A mistake.

one who does not know allows an act. (4)

526) Where is your knowledge if you do not forgive ignorance?

527) Rushes which have grown badly will even burn under water.

528) A people whose leader is a youth will not be left unharmed; a herd of wild goats led by a young goat will not be left unharmed.

529) Impurities are bad, but worst of all is poverty.

530) When you eat a goose at someone's table, dress your duck (for him).

531) Some skip from satiety, and some from hunger.

532) When you are in power, live powerfully, pass your time like a white pacer /horse/. When you realize that you have ceased to be powerful, yoke up a pair of oxen for a (strange) man.

533) When snow falls in a snowstorm or a hurricane, the land is covered with snow. It is the sign of a molodets (young man or courageous fellow?) to clean the path by which he has come.

534) To one who has not seen happiness, it seems that happiness /291/ will never be; he begins to envy the man who stands above him.

•539 535) A friend looks at the head, an enemy at the feet. (1)

1. Used when someone is making fun of a barefooted person. The head is called holy(aziz).

536) When a friend is drunk, he becomes an adversary.

537) If you pursue the world, it moves away; if you move away from the world, it pursues you.

538) Two plaintiffs do not make up a village; once you have called someone a dog or a pup, never stroke (flatter).

539) When two dromedaries squeeze against each other the fly between them dies.

540) If you are good, you will find; if you are bad, you will get thin.

541) Do not stretch your hand (2) away from good; it will be

2. Do not remove.

useful for many days. This world will not be a traveling companion, this power comes and goes, without permanence for anyone.

542) Among good men lies a saddle and a horse; among good females (3) lies a cradle and a son.

3. Women.

543) A good man will never be bad, a good horse, even though he grows lean will not be a jade.

544) Living with good people is paradise, living with bad means quarreling.

545) If you call a good person bad, he will stretch out his neck like a white swan. If you call a bad person bad, he will escape without a trace.

546) A good person knows the character of the good. How can bad persons know the cheapness and expensiveness of things? 539.

547) Advantage from the good, harm from the bad.

548) The spirit fattens from a good word.

549) A good son is the mainspring of the heart, a bad son is the dirt of the nose.

/292/ 550) One beam cannot be a house, only one man (1) cannot

1. Without the support of his relatives.

be a bii.

551) One sheepskin is little for a fur coat. A gathering of bad people alone cannot be a feast.

552) Do not do good to an evil person; he will attack your head.

553) Reason appears in a bad man only after noon.

554) Do not pay attention to bad, do not forget good.

555) Do not be in debt to a bad person, and if you are, do not spend what you have taken.

556) A bad man does not remain constant to one thing; the act of a changeable man is not changed by God into a better one.

557) The bad man does not recognize timeliness, the blind man does not recognize a pit.

558) Every act, good and bad, is initiated by God; some simpletons ascribe them to people.

559) It is better to be without a wife than to marry a bad wife; it is better to have no children than to have bad ones; it is better to walk than to ride a bad horse.

539 560) A bad man's shot will not hit the mark, and his words will not be realized.

561) He who causes pain to the soul is not a friend.

562) If you are poor, do not mind; if you are in debt, do not act haughty.

563) There are people who are adult in years, but young in mind; there are those to whom their own reason does harm.

564) The dust from a foot traveler is not visible, the voice of a single person is not audible.

565) Trees are the adornment of the earth, livestock are the adornment of the people.

566) A young man's beard grows out at twenty years; your son's ardor rises in the spring.

567) The snake twists as it flees, but goes straight into its hole.

/253/ 568) If you speak warm words, even the snake will come out of its hole. If you speak striking (with a stick), reason departs from the senses.

569) The rider who behaves badly is seized by the enemy in the midst of his own people.

570) Over the arrogant is God, over hard iron is the hammer.

571) If you give your food away to people, they will caress your head; if you give food away to dogs, they will tear your head apart.

572) When a man speaks, the road opens; when a woman speaks, the sitting opens.

573) Do not throw away the morning food, do not expect evening food.

574) A hairy lasso will not squeeze the neck of a man.

575) Do not marry the girl you saw through the door; take the one you have seen since the cradle. 539.

576) The dog is faithful, the wild animal bays.

577) I only want one thing, and that is a black stallion; when I obtain a black stallion, then you do what you wish.

578) Good wishes have developed among people, good deeds have developed between good people.

579) In an abandoned lake a frog is a stallion, for an abandoned wife, a worker is a stallion.

580) Continence fills the stomach, incontinence slaughters the last horse.

581) The unjust khan loses his position; the unjust bii loses his trust; the rich man who is not bountiful loses his livestock; he who grudges his livestock loses his friend.

582) Be not an adversary of the khan, be not a sinner before God.

583) Kinsmen dispute but do not reject each other.

/294/ 584) A relative goes to a relative, and misfortune descends on the stranger.

585) Do not confide your secret to a woman, do not believe until you are convinced.

586) A people which is led by a woman will not be left with anything.

587) Another fool makes friends with his enemy and disputes with his friend.

588) A long coat which is made after deliberation will not seem short.

• 539

589) I placed a dish before you, and put a knife in your hand.

590) The judgment belongs to /is in favor of/ him who owns the felt.

591) From a pack of dogs even a fox will not escape.

592) He who frightens /others/ much, thrusts (his hands) in deep.

593) Prolixity - obscenity.

594) He whose future stands before him has need of people; he whose future does not stand before him, what need has he of people?

595) When informing of the pasturage of wild horses, take your rest separately.

596) There is no urine in fighting, inside it boils like a kettle.

597) An eminent (bride) whom (you) have betrothed yourself to without seeing her is better than a beauty whom (you) have betrothed yourself to, having seen her.

598) A bird flies with its wings, and settles with its tail.

599) A lamb which will become a male usually has a prominent forehead; a youth who will be a good man has a spacious skirt and sleeve.

600) A short string is not enough for a slip noose.

601) When the poker is long, the hands do not get burned; when you have many relatives, people will not touch you.

602) Give your animal to be pastured by him who found it; let him who gathered the kindling burn it.

/295/603) There is no young man who would not acquire livestock; there is no woman who would not acquire a son.

604) When the master is absent, the slave enters inside the wall; when the dog is absent, the wild boar will grunt inside the wall.

605) The manner of vile people goes in twos and kicks itself.

606) A cow is not usually (1) yellow, a camel is not usually a bay.

1. Is not called.

607) Before I have ferried across the river, I promise to give my daughter after I reach the other side; after I have crossed the river, I do not even recognize you by sight.

608) He who gives without being asked may boldly be called generous; the horse which runs without being urged can boldly be called a racer.

609) It is possible to speak to him who listens; but for him who has firmly stopped up his ears with wax, is it not all the same, what is said and what is not said?

610) He who hunts by a word will gain misfortune; he who hunts by a path will gain treasure.

611) Not to speak is better than to speak; a stick falls on the head of the speaker.

612) Those who have come together will not become close; kinsmen will not become distant.

613) If you eat to keep from being hungry, the foal will remain; if you eat to be filled, the ram will remain.

614) A stone is heavy to him on which it lies.

615) When the deer's horns ache in the mountains, then even the cow's horns ache in the valley.

616) A stream flowing from the mountains pours into the sea; do not rejoice when a good person is born of a bad one; he will follow in his tracks.

/296/ 617) A fool has eight legs; if one does not hit another one will.

•539 618) As long as you live, observe and acquire knowledge, and follow all good people.

619) A goat without horns who wants to beg horns for himself will forfeit his ears.

620) The sparrow protects its baby from the rain, but protects its own head from hail.

621) Do not do evil to the person at whose house you ate bread and salt.

622) The Turkmen became rich in his sleep.

623) When four men are in alliance they can reach something which is over their heads; when six men disagree, they lose what they have in their mouths.

624) He who has a heart and a soul also has death on him; we are afraid before death.

625) He does not know himself, and does not listen to him who knows.

626) He who asks about the distant ancestors of the man who has made a rider (a good man) of himself, is a dog.

627) Do not confess your own sins; when they want to discover the traces, they will not be concealed.

628) When it is needed for myself I have a pair of oxen; when people need it, I have various kinds of work.

629) When I reflect myself, I receive a mare with foal; when I advise another to reflect, my feet barely touch the ground. (1)

1. That is, he who defends his own case in a litigation easily wins, and on the contrary, he who entrusts the running of the case to another has to flee from the court.

630) He who praises himself will soon be overtaken by death.

539.

631) An uninvited guest sits on the bare ground.

632) If he is beaten he will get as fat as a badger.

/297/ 633) He who does not know his own country will not be bii among his own people.

634) Do not say that the tent is yours; there are also other people behind the tent.

635) Singing is like a feast, obesity is like a ram.

636) A dexterous man swims against the current.

637) A thief does not get rich, a dish-licker does not get fat.

638) The heart of the thief knows, and the heart of the plaintiff knows.

639) Truth on the lips of a liar is lost in vain.

640) A false word is an enemy to the soul, a sharp knife is an enemy to the scabbard.

641) If you sleep you will acquire a dream; if you do not sleep you will acquire a herd.

642) Horses from different herds are united by a halter; people from different clans are united by God.

643) A shameless son is bad, a self-willed daughter is bad; a bad daughter is like hoar-frost: she will disappear somewhere; a bad daughter-in-law is like permanent hoar-frost: your soul will be tormented every day.

644) The worst fodder is the seleu grass; the worst people are the Teleu clan.

645) The dexterous man eats twice; what does the stooped man find?

646) The kulaks (run out) from the fallen person.

• 539 647) It is easier to fight an enemy to whom on has grown accustomed.

648) For strong iron there is a hammer; for a presumptuous person there is God.

649) God takes care of the wronged.

650) The sword does not recognize agreements.

651) Give up your life to enemies, but do not give away a secret.

652) They cannot skin two hides from one ram.

653) The evil man gathers clubs, the fool takes wives.

/298/ 654) If your brother dies, your inheritance is your sister-in-law; if your horse dies, the hide is your inheritance.

655) A wife does not respect her husband, because she often sees his naked body; the father-in-law will not respect the bride if he sees her face often.

656) By selling his son he had a horse; by selling his daughter he had food.

657) The orphan with a father is a dishonest orphan, the orphan with a mother is a valuable orphan.

658) On the head of an orphan with a mother, a hand and a comb play; lice play on the head of an orphan without a mother.